MAY 19 1910
ASTOR, LENOX AND TILDEN FOUNDATIONS

The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. VII. No. 10 | CHICAGO, ILLINOIS, MAY 15, 1910 | 50 Cents Per Year

Jesus of Nazareth

By Rev. Roland D. Sawyer

"Follow Me"—Jesus.

"Socialism brings a new chance for martydom. Mammon is the deity worshipped in America. Let a man stand between us and the worship of our money-god, and he will quickly find himself a martyr."—Walter Rauschenbusch.

Jesus, Thou sweet baby,
Born in Judah's town.
Soon to bring to mankind
God's rich wisdom down.
Nestling on Thy mother's breast
Innocent and mild,
Coming friend of all opprest,
Mary's Hero-Child.

Jesus, Son of Joseph,
Boyhood's strength was made,
Working with your father
Learning useful trade.
Days are soon a-coming
When that youthful hand,
Must all the food provide,
For Mary's widowed band.

Jesus, Thou great Learner,
Seeker after truth.
Serious of mind and heart,
As child, as boy, as youth.
From Scriptures and from Nature,
From God within Thy soul,
And the hardness of Thy life,
We see the page unroll.

Jesus, Thou great Teacher,
Thy giant heart did bleed,
For workers and for women,
And all in want and need.
We have your precious message
Of brotherhood and love;
We want to preach that gospel,
And bear its torch above.

Jesus, our great Martyr,
Killed by wealthy men.
They crucify us not,
As they crucified Thee then.
But who would teach Thy doctrines,
Will quickly find his fate
To meet the persecutions,
Of the magnates' deadly hate.

Jesus, Thou world Saviour,
Man of Galilee,
Of larger life the giver,
And truth to make us free.
We've the joy of its possession
And it makes our hearts so bold,
That we scorn the persecution
From the house of Greed and Gold.

To Hailey's Comet

BY MARY QUINLAN LAUGHLIN.

Celestial traveler, on a trackless way,
That yields no trace of many million years,
Earth pigmies quake, and harbor many fears,
For thy approach affrights them night and day.
Yet, over these, doth ruthless greed hold sway,
And on their misery he grimly leers;
He wades waist-deep in mingled blood and tears,
In which they slave their bitter lives away.
For ages long, their bondaged sires have bled
And groaned beneath this despot's iron heel—
Their offspring bears the cursed seed of dread,
That unborn generations yet must feel—
And these are they who fear one gaseous breath,
May sweep them to the friendly arms of Death!

"A case of blind faith," said the clergyman. "The doctor writes out a prescription. Oftener than not you cannot read it; you don't know what it is. He tells you to take it. 'Yours not to reason why, yours but to do and die.'"

The Die Is Cast

The Christian Socialist Is to Become a Weekly, Beginning Next January

For a long time the managers of the Christian Socialist have pondered the problem of making the paper a weekly. They have hesitated, trembling, between hope and fear. They fully realize the risk of the new departure, but they have confidence in the thousands of comrades who have built up and sustained the paper thus far—and the need of the change is so great, so manifold, so urgent that they can hesitate no longer.

The growth of the Christian Socialist movement in America demands a paper with room in each issue for two or three excellent propaganda articles, regular news notes, Fellowship reports, a students' course of Socialism in the Bible, Socialist Sunday school lessons, book reviews, book advertisements, some editorial notes, perhaps a serial story, and a children's department. This could be obtained by doubling the size of the paper and leaving it a semi-monthly.

But here the financial problem obtrudes itself. To enlarge the paper or make it a weekly means at the present price to kill it inside of six months. Therefore we have been compelled in accord with the urgent advice of many comrades to increase the price of the paper as a weekly to one dollar a year. And the weekly plan is preferable to the double-size semi-monthly because the double size could not be sold anywhere in bundles at one cent per copy nor admitted to the mails for delivery in Chicago at second class rates. (It costs as much to mail the semi-monthly paper to our Chicago subscribers as it does to those in Japan.) But the weekly will be admitted at second class rates in Chicago and can still be sold at one cent per copy in bundles. This means hundreds of thousands of extras each year carefully distributed by loyal comrades.

TO MAKE THE CHRISTIAN SOCIALIST A WEEKLY WITH NO CAPITAL ON HAND IS A TREMENDOUS, DARING UNDERTAKING whose success depends as much or more upon the comrades in the field as upon the managers in the office. But THE CAUSE DEMANDS IT and "FOR THE WORK'S SAKE" every loyal one will do his part.

The First Battle

The first battle will be to get subs and money enough between now and January first to enable the weekly to start with a fair prospect of success. This first battle will last with its various divisions and skirmish lines in action from now till next January—and oh, may the victory be great and lasting!

WHO WILL ENLIST FOR THE SKIRMISH LINE? We will sell the Christian Socialist (in its present form as a semi-monthly) from this date until January 1, 1911, a period of SEVEN MONTHS AND A HALF, for only 25c—the price of a six months' sub. Comrades, here's your chance to help boom the most necessary paper in the Socialist movement. (If either the *Appeal*, *Wilshires*, the *Call*, or the *Daily Socialist* should perish the other papers named could fill the breach, but where is there a paper to fill the place of the Christian Socialist?) This paper is doing a work that is unique and absolutely essential. It should have ten times the support it receives. And you who really appreciate it ought to concentrate your efforts to its upbuilding. There are many to work for the regular papers, do you devote your time, energies and money to the development of this—the only paper of its kind in the movement.

Let us hear your approval at once in the form of a fine list of subs till Jan. 1 at 25c. Get your acquaintances to snap this bargain up. IT DEPENDS UPON YOU. Go in for a good list. They all count in the prize contest also.

Remember, DELAY MEANS LOSS, for the value of this offer grows less each week. Get your list of subs this week.

NEVER AGAIN WILL YOU BE ABLE TO GET SEVEN AND ONE-HALF MONTHS OF THE CHRISTIAN SOCIALIST FOR 25c. Therefore get to work now and see how much you can do.

Another Proposition

The Christian Socialist has never yet been self-supporting in a business way. Six years of unpaid editorial work and thousands of dollars of money donations by other comrades besides the articles contributed tell the story of how the paper has lived and developed. This is the story of every great and revolutionary paper at first. Every Socialist paper has cost great sacrifice on the part of many comrades. But the success of the Christian Socialist is greater than all our giving, and we are doubtless all glad of the chance to give for so noble a cause.

The automobile flower parade yesterday in Chicago cost more extra money than would be required to run the Christian Socialist a whole year. The money freely invested by Chicago men in their arrangements for Taft's last visit here would nearly establish the Christian Socialist for the next generation. It takes more money to run the average city church for a year than it does this paper with its vast audience stretching from Florida to Alaska, from New Foundland to Southern California, with a sprinkle of readers in every civilized land.

If a man is willing to give so much a week or month to support a church, a missionary, a lodge, or any society, or good work, WHY SHOULD NOT A SOCIALIST BE EAGER TO GIVE ALL HE CAN EACH MONTH TO KEEP THE CHRISTIAN SOCIALIST GOING, ESPECIALLY AS A WEEKLY?

We must begin now to raise a fund and pledges to sustain this paper in its great new venture. We want every one to send all the money he or she can to get this fund started, and we want every one to pledge all he can, to be paid each month during the year 1911.

We will make the paper a weekly, and if we get money enough it shall be a great weekly.

WHAT WILL YOU DO?

Milwaukee Now in Socialist Hands

The formal inauguration of the Social-Democratic administration of Milwaukee took place on April 19. The inaugural ceremony was simple but impressive. Mayor Emil Seidel read his inaugural message, which was confined to local matters. The twenty-one Socialist aldermen took their seats and proceeded to elect a Social-Democratic City Clerk. The appointments of the Mayor were submitted to the City Council and confirmed. Thus the city was handed over to a Socialist administration very quietly and without any flourish of trumpets or signs of exultation or triumph over the defeated parties and the outgoing administration. Only the joyful faces and the rapturous applause of the large crowd which literally jammed the Council chamber, gave a clew to the significance of the brief and unpretentious ceremonial.

The Social-Democrats of Milwaukee will now begin their work of making over conditions and introducing Socialist measures as fast as the Milwaukee charter will permit. Milwaukee does not enjoy home rule, and our progress will therefore be considerably hampered by our antiquated charter. The city has no power to change the charter without the permission of the legislature. And the legislature is controlled by the Republican party. So our comrades must not misunderstand us if we do not proceed as fast as they or we could wish.

Health of Work People Precious

The first act of the new administration was very significant and very characteristic of a workingman's party. The Health Commissioner under the old administration had received a great deal of praise from the capitalist newspapers and various civic and benevolent societies. They extolled his work to the skies and insisted that the Social-Democrats ought to continue him in office. If they dismissed him, said the press and the civic societies, then woe to the Social-Democracy! It would never get the support of Milwaukee voters again. This was the threat repeated in every possible form. But all this neither frightened nor hoodwinked the Social-Democrats. They quietly investigated the record of the Health Commissioner. They found that he had in fact grossly neglected his duties. While making a great show of activity in some directions, he had done almost nothing for the working people. He had not given any attention to sanitary conditions in the factories and workshops. He had allowed frightful conditions to continue in the slums. These facts were enough for the Social-Democrats. In the interests of the working people, Mayor Seidel let go this negligent Health Commissioner in less than half an hour after his inauguration.

One thing which has greatly impressed the public is the way in which the Socialist administration got right down to work at the start. All the city employes, many of whom up till now have been taking things easy, are now required to work eight hours a day. And the Socialist heads of departments set them an example by being themselves standing "on the job." This is a new thing in the history of mu-

waukee. The efficiency, ability and conscientiousness with which the Social-Democrats assumed the reins of government have already won the respect of the people.

City Council Gets Busy

The Milwaukee City Council, in which the Social-Democrats have a majority of twenty-one members out of a total of thirty-five, got down to work last Tuesday. Their first move was the introduction of seventeen different resolutions, most of which embodied different planks of the Social-Democratic city platform. Alderman Victor L. Berger introduced a resolution directing the new Socialist City Attorney to report what steps should be taken to secure home rule for Milwaukee. This is the first thing for the Social-Democrats to do, as without home rule, under our antiquated, seven by nine charter, we cannot carry out any of our most important demands. Our charter and the Republican legislature tie our hands. Resolutions were also introduced by the Socialist aldermen taking steps to establish a municipal coal and wood yard, for opening parks and breathing spaces in the congested districts of the city, for opening the public school halls for dances and other amusements of the young working people and similar measures. The Social-Democratic aldermen will continue to introduce such measures in the coming sessions of the council until all the planks of our platform have been put before the council. And for all these measures they will take a firm stand, putting into immediate operation all that the laws and the charter will permit, and waging a spirited fight before the State legislature for all these measures which need the legislature's consent. Thus the Socialist aldermen will now have their hands full. But our comrades are equal to the task!

The new committees of the Milwaukee City Council were announced by the President of the Council last Tuesday. Of course, Social-Democrats were appointed as chairmen of the committees. To give the minority a fair show for at least a hearing, they were given places on the committees, but as the Socialists have the majority in all cases, this means nothing more than free speech for the old party politicians. The important work of the new administration is now before these committees and on them will depend the working out of the measures to which we are pledged, as far as existing laws permit.

Capitalist Courts Obstruct

The first check to the new Socialist regime has been given by the Supreme Court. The Judges of the Supreme Court have upheld the injunction restraining the city of Milwaukee from establishing a municipal electric lighting plant. This decision of the Supreme Court is based on a silly technicality. It is now five years since the people of Milwaukee voted to start a municipal light plant. Former administrations dilly-dallied with the proposition. But as soon as the Social-Democrats got into power, the Supreme Court feared that the long-thwarted will of the people might be obeyed. Hence this injunction. Thus on a petty technical point the Supreme Court overrides the people.

The capitalist press is also doing its meanest against the new administration. Under a hypocritical pretense of friendliness, it is making more subtle attacks on us than its stupidly brutal assaults during the campaign. The paper which in the campaign howled the most about international Socialism and the red flag, now craftily insinuates that the Social-Democratic administration will make a clean sweep of the former employes of the City Hall and put Socialists in their places, and points out that salaries to the amount of $500,000 are within the gift of the Social-Democratic administration. Of course the object of this cunning attack is to stir up dissension in the Socialist ranks and raise up a host of office-seekers. But our men are proof even against such subtle and snake-like attacks as these. Mayor Seidel declares that not one Socialist has solicited him for office! A splendid record for Milwaukee Social-Democrats!

Mayor Seidel has announced that he will not follow the example of former mayors of Milwaukee in keeping a policeman as his personal bodyguard. A Socialist mayor is not afraid of the people.

Victor L. Berger, Emil Seidel, W. R. Gaylord and Carl D. Thompson have been elected delegates from Wisconsin to the national convention.

Union Label and Union Wages

While the new Socialist administration of Milwaukee has not yet been in power long enough to adopt any very radical Socialist measures, it has already proved one thing. It has given many proofs that it is a workingman's administration.

One proof of this is that since the Social-Democrats went into office in Milwaukee, every piece of printing done in the City Hall in any department whatever, bears the union label.

The Social-Democrats fought for the label in vain for many years, while they were in the minority. The old party politicians always refused their consent to its use.

The new Socialist administration has also instructed the Board of Public Works to pay competent wages to all skilled mechanics. The City Attorney gave it as his opinion that union labor could not legally be required in any city contract. But while the union scale is not named, nor is it specified that these skilled mechanics shall be union men, this is the tacit understanding. The wages for the mechanics employed on the Sixteenth street viaduct have accordingly been raised to the union scale, that is, from $3.00 to $4.50. Thus when there is a will there is a way around all these little legal technicalities.

Shoe on Other Foot.

Moreover, the Socialist City Attorney of Milwaukee has discovered a technicality on the side of labor. A certain law had been passed forbidding the raise of salaries except at the first of January. Our City Attorney discovered a technical flaw in the law which leaves the Social-Democratic administration free to raise the salaries of its workingmen whenever this is desirable. Thus with the Socialists in power, the shoe is on the other foot, and the laws can be interpreted in favor of the working class.

All of which goes to show two things. First, that the Socialist party is what it claims to be, the political expression of the working class movement. Second, that when trades unionists talk about the necessity of establishing a labor party, they are greatly mistaken, since there is already a class-conscious labor party in this country, and it already has control of one of the largest of our American cities.

At the same time the Milwaukee Social-Democratic administration is disproving the old charge that if the Socialists got control of the government they would permit the workingmen to "soldier." Some of the old city employes are viewing with dismay the new order of things. It seems to them very hard to be compelled to work eight hours a day. This rule is weeding out the lazy and undesirable employes at the City Hall. Here is ocular proof that one of the old stereotyped objections to Socialism, one on which many doleful anti-Socialist arguments have been built, is without any basis.

City Owned Fuel Yard

The Milwaukee city charter is an antiquated old document, which ties the hands of the administration against introducing almost every Socialist measure. The new City Attorney, however, informs us that the charter will permit the establishment of a municipally owned and operated coal and wood yard. Accordingly a special committee of the City Council will be appointed at the next meeting of the Council to frame a measure of this sort. This is one of the few measures looking towards municipal Socialism for which the consent of the legislature will not be necessary. It will, therefore, be one of the most interesting subjects which the Milwaukee Social-Democrats will have to handle.

The Social-Democratic supervisors have been doing some investigating, since they are in the majority, on the Milwaukee County Board. They find the House of Correction has been left in a horrible condition by the former Republican administration. There is only one doctor for this large institution, who makes only one visit daily. There is not even one nurse. The building is a fire-trap. If it caught fire it would immediately go up in smoke. A new building will be erected as soon as possible, and with all the improvements suggested by modern criminology.

Socialist Supervisors at Jail

Two Socialist supervisors of Milwaukee have made a novel proposition. They have volunteered to take turns for one week at the county jail. Their object in making this remarkable offer is for the sake of investigating conditions in the jail.

It will be remembered that last year the Social-Democratic supervisors of Milwaukee fought hard for the introduction of free lunches for underfed school children in the Milwaukee public schools. The Socialists were then in the minority on the County Board. The old party supervisors, who were at that time in the majority, opposed this measure on the ground of economy. Now it turns out that these economical gentlemen, who counted the pennies when the hungry children were concerned, have been recklessly wasting the public funds in various kinds of petty graft. The feeding of juries at the jail, for instance, has been an opportunity for somebody to pocket a good slice of the county's money. All these things will be investigated by the Socialist supervisors.

When the investigation is ended, it will no doubt be discovered that with all the leaks of graft stopped, there will be funds on hand for many such Socialist measures.

Unions Buy Milwaukee Bonds

In the City Hall also some little graft leakages have already been discovered. For instance, a discrepancy was found between the price paid for a calculating machine and the price entered on the books of the former Democratic administration. Thus it is clear that while the Republican administration of the county and the Democratic administration of the city howled for "economy" of the public funds whenever the Social-Democrats suggested any relief for the people, or even common humanity to the little children, the public funds were being secretly bled by these same professed economists and "friends of the taxpayers."

Just before election, the bonding companies which handle the Milwaukee city bonds, threatened to refuse the sale of our bonds in case of a Socialist victory. This threat of capital has stirred the workingmen. In response, a labor union of the east has offered to invest their funds, amounting to several hundred dollars, in Milwaukee bonds.

This is a most significant fact. It is a splendid proof of the truly class-conscious sentiment of American Socialist workingmen. It is worth all the phrases about "class-consciousness" that were ever orated. It is the thing in itself. It is a real and practical application of the old maxim, "Workingmen, unite."

E. H. THOMAS,
State Secretary.

Milwaukee, Wis., May 5, 1910.

The Chicago Record-Herald Says:

Chicago unionists are ready to finance the Social Democratic administration of Milwaukee should the necessity arise. Municipal bonds of the Wisconsin city will be taken by the labor organizations should the bankers seek to hamper the Socialists by refusing to handle the bonds.

The international executive board of the Bakery and Confectionery Workers' Union is ready to invest $200,000 in Milwaukee municipal bonds. The Brewery Workers' International Union is ready to invest $1,000,000 in the bonds rather than see the Socialistic administration prevented from carrying out any of its proposed reforms for lack of funds. Other labor organizations with large sums in their treasury are ready to follow the lead of the bakers and brewers if it should become necessary.

"We have about $200,000 in our international treasury, most of it invested in United States bonds," said A. A. Myrup, secretary of the Bakery Workers' Union, last night. "At the last meeting of our executive board we heard rumors that the bankers would not handle Milwaukee bonds now that the city government is in the hands of the Social Democrats. We decided to go the limit with our funds in such an event, and we stand ready to carry out the intent of that resolution.

"Some of our local unions here have large treasuries in addition to the amount in the international treasury, and they are ready to take Milwaukee municipal bonds. Local union No. 2 has over $50,000 in its treasury. I understand the brewers are ready to do the same thing, though I cannot speak officially of them. There is no fear that Milwaukee municipal bonds will go begging under the Socialistic administration."

A large proportion of the members of both the bakers' and brewers' organizations are active Socialists and they are ready to back the faith that is in them with their dollars.

Socialism the Logic of Christianity

The Gist of an Address by Rev. A. B. Francisco, Pastor of the Humboldt Park Church of the New Jerusalem, Chicago, to the C. S. F. Conference at Pittsburg, April 23, 1910

My subject speaks volumes to you. Were I not to say a word this subject would stir up in you a train of thought freighted with a world of affection. For Socialism to you is no will-o'-the-wisp, a mere bug-a-boo, but the flowering and fruitage of Christianity—the Man-Child born to society after ages of travail and sorrow. Many think the world might have adopted Socialism in the beginning, or at any time thereafter, if only some kingly power had seen fit to employ so complex a bureaucracy. How absurd and foolish men make themselves by rendering preconceived opinions! How truly do men insist on building straw houses, and then delight themselves in demolishing them!

But, comrades, such is not the case with you. You and I have given this matter the deep thought it merits, and we have been rewarded in seeing the seed of Socialism planted in the race-mind at its birth. We have seen this seed swell under the vernal heat and the descending rain of Divine Providence in the old communistic day of the ancients. We have seen it strike deep its roots in the medieval times. And we have seen the first blade spring up with Christianity. We have watched, with eager eyes, as the church cultivated the tender plant. We have observed this sect of Christians cherishing the plant by cultivating only one single branch, and that sect another branch until, under God's Providence, the whole plant was made to flourish in Christendom as a whole.

Kings, princes and powers, slave-owner, miser, monopolist, plutocrat, politician and trust magnate have been, unconsciously, cultivating and nurturing it in its growth. To-day we are about to reap where others have sown, and gather the ripened fruit of all the centuries. If kings did not want the people to govern themselves they should not have taught government. If the miser did not want the people all to become rich why did he set the example? If the trusts did not want the people to co-operate why did they teach them to do so? If the church did not want Socialism why did it preach the Golden Rule? We are but learning the lesson given us to be learned by many schoolmasters. Now, we have come to the parting of the ways. We are ready to throw aside the shell of compulsion because the kernel of voluntary service is ripe. We are ready to say to all manner of governors, thank you, gentlemen, for the diverse lessons taught, we will now govern ourselves. To the economist, thank you, sir, we will practice social economy. To the private trust, we say, yours truly, my lords, we will make it a public trust. And to the Christian church, thank you, ye ministers of God, for the beautiful ideals of heaven, we will take it now on earth.

Yes, Socialism was impossible until this hour. Every individual virtue had to be developed, drawn out and incorporated into the organic form of society; every vice uncovered and rejected; every Christian grace woven into a garment large enough for the coming social man. Socialism must put on the helmet of universal salvation, the breastplate of

righteousness and be shod with the preparation of the gospel of peace. It must drink up and absorb unto itself God's bounty and make itself the true mother of all earth-born children and the hand-maid of all heaven's nurslings. Thus Socialism must and will absorb the sects of the earth and unite in one common-good the peculiar virtues of each.

The Catholic has contributed devotion, piety and faithfulness; the Protestant, his love of liberty, private right of interpretation and suspicions of the clanking chains of slavery; the Episcopalian, dignity and decorum; the Unitarian, intellectual force and rational criticism; the Universalist, an undying hope and joyful expectancy for the future; the Presbyterian, tenacity and the perseverance of the saints; the Congregationalist, democracy and self-government, for everyone is expected to know the Lord from the least to the greatest; the Methodist, zeal; the Spiritualist, vision; the Swedenborgian, love of use and voluntary service for the common good; the Christian Scientist, health; the Salvationist, soup, and the Adventist, the coming of the Lord's kingdom on earth.

Socialism is the actual embodiment of all these heavenly graces in one common body of humanity, whose soul is the Lord. In it, the longings of God's Church shall be realized, and you will behold in it, His Kingdom at hand, His will shall be done on earth as it is done in heaven.

Mrs. Carr's Lectures

At Wakarusa, Ind., Comrade D. R. Longenecker, who is nearing his eighties, is one of the "Old Faithfuls" of the Appeal Army and since learning of the CHRISTIAN SOCIALIST has done much hard work for our paper also, secured the Christian Church, of which he is a member, for a Sunday afternoon meeting. The pastor of this church was chairman of the meeting and introduced me in a kindly manner. The audience was largely non-Socialist and many showed their interest by staying to hear the questions answered that were asked at the close of the address. Comrade Longenecker deserves much credit for his untiring personal efforts to make this meeting a success.

At Mishawaka, Ind., Comrade Rohleder has done splendid work for the CHRISTIAN SOCIALIST and is secretary of the local which arranged for my coming. After the committee appointed by the local failed to secure a church for me, a street meeting was well advertised and no doubt would have been a success but the rain made it impossible. I had the pleasure, however, of a parlor meeting at Comrade Rohleder's home with some of the comrades and I spent the time talking to them about the importance of our Fellowship work.

At Fremont, Ind., Comrade O. F. Mallory met me at the station and took me out to his Shady Side Farm, eight miles in the country ("God's country," as he called it). The meeting was arranged for the Methodist church five miles from my place of entertainment. This meant another fine ride in that splendid atmosphere. The pastor of this church, Rev. Rochelle, was very much interested in the success of the meeting, and as the weather again interfered and the attendance was small, he expressed his regret that all of his people were not present and wished I might stay a week to teach them the message of Socialism.

At Lorain, O., Comrade Dreitzler, who has sent many subs to the CHRISTIAN SOCIALIST, worked with the comrades of the local and the First Presbyterian church was secured. This was the first Socialist meeting in a church in Lorain, though the comrades had tried a year ago to get a church for a minister delegate to the Toledo Fellowship Conference, who was being dated on his way. The audience manifested much interest and at the close the pastor gave a brief address, expressing sympathy and encouragement. Comrade Dreitzler wanted me some time in the future to speak in his church (the Evangelical) if it could be arranged.

At Youngstown, O., Comrade Ralph Kline, though in very poor health, arranged the meeting in the Epworth M. E. Church, of which he is a member. He worked with much zeal and was able to get a number of ministers to announce the meeting, although it was held Sunday evening at the regular service hour. The church was filled, and one of the papers reported seven hundred people present. This splendid audience was an inspiration and I tried to make my message plain and impressive. The pastor introduced me in a fitting manner.

At Bellefontaine, O., the comrades did their best to secure a large audience, and no doubt would have done so if one of the daily papers had not announced the meeting called off, because it said the trustees of Educational Hall, fearing I would make a political speech, refused the hall after it had been granted. But the report was not correct, as our loyal worker, Comrade Perry F. Cole, had persuaded the trustees to permit the meeting in this hall, even though they were somewhat alarmed as to what I might say. In spite of this false report an audience of one hundred and fifty greeted me and gave splendid attention. We may expect opposition as our work succeeds and must plan to overcome it as much as possible.

At Montpelier, Ind., Comrade Amor Boyd, another one of our loyal workers for the CHRISTIAN SOCIALIST, secured the Christian Church and advertised the meeting well. Though the audience was not as large as hoped for, perhaps on account of another attraction that evening, the meeting surely resulted in good, judging by the attention given the speaker.

I realized as never before how rich and precious is the fellowship of comrades in this great cause to which we are all giving our lives gladly, for we have seen "The Vision" and are happy in our work of making it a reality on earth.—Mrs. Ella Carr, Sec'y. C. S. F. of Chicago.

Christian Socialism in the Pulpit

Address by Rev. Dr. John L. Jackson, Pastor of the First Baptist Church, Sharon, Pa., Delivered Before the Pittsburg Conference of the Christian Socialist Fellowship

For many years I was an ardent individualist. My education, my training, my environments, my boyhood's ideals, all confirmed me in those opinions. To a boy and to a young man personal liberty seems the one blessing of supreme importance. Indeed, what nobler word have we in our language than this. All the bloodshed and the sorrow endured in the service of freedom is a price well paid for so great a boon. Yet as the years slip by and one gathers up the experiences and observations of a lifetime one is led often to exclaim with Madame Roland, "Oh, liberty, what crimes have been committed in thy name!"

How often men have imagined themselves free when they were in fact the veriest slaves. In our own land we boast of our liberties and we gladly paid the price it cost to banish legal slavery from our shores, but we have still among us an industrial slavery just as horrible and a hundred-fold more difficult to eradicate.

We have been slow to see that of greater moment than the liberty of the individual is the well being of the masses. It is the well being and ennobling of society that we must first seek, then the rights and liberties of the individual will be most certainly conserved. Individualism is the opportunity of the strong and powerful. It is the despair of the common people. It is the destruction of the weak. You have individualism in the jungle. There the lion, the tiger, the mighty beasts of prey lord it over the brute world and devour the weak at will. Our modern society is still a jungle. Our lords and captains feed upon the common people and do not even give them the merciful death that the lion gives its victim. Society must always be a jungle so long as individualism prevails. There will always be warfare to the knife until the co-operative commonwealth comes. Under the present regime there can be no peace between the lion and the lamb—only as the lamb is *inside* the lion.

I am to speak this evening for a few minutes on Socialism in the pulpit. How can the Christian minister most effectively present the claims of the new social order to his congregation? In his attempt to do this the preacher has before him a most difficult and yet a most promising task. It is a difficult task because the Christian church has been in all its history a most conservative body. This is not altogether to its discredit. Human society needs the conservative as well as the radical. It needs a strong and powerful body that will carefully weigh and consider before it adopts newer ideas. The conservative is the man who keeps the race from rushing thoughtlessly to destruction. He is also the man who stands in the way of every onward step of society. It was the church which defended chattel slavery. It was the church which taught the most cruel forms of punishment and as against the reformers insisted on the justice of hanging a man for sheep stealing. This spirit of conservatism will for the present at least make it a difficult task to get before the churches the principles of the new social order.

To add to this difficulty we must remember how easily and naturally the rich and well-to-do come to the front in the councils of the church. Of two men of equal character and piety who enter into its membership the rich man is altogether more likely to exert a controlling influence in its policy. This undue influence of wealth in the church is one of its greatest misfortunes. It is no easy matter to see how we can rid ourselves of the influence of the money power so long as the church is always calling out for money and for more money. It seems at times that money is more important to it than religion. It must have money to build its costly cathedrals, to pay its trained choirs, to support its ministry. The man who can pay and does pay largely to these expenses is certain to exert an undue influence upon its policy. I well remember the situation in the church to which I belonged as a boy. The family of a rich brewer were members. He was not a member, but he was regularly in his pew. He paid his money freely. He gave twice as much to the church as any one else. His money gave him power. No minister could remain in the pastorate if this brewer became unfriendly. He very considerately allowed the minister to preach mild temperance sermons and even to say that drunkenness was very bad, but if the preacher devoted too much attention to oaloons and in a practical and effective way lent his aid to close them he had to go. The experience of two or three good men in that pulpit is the experience of thousands of ministers in the pulpits to-day. To speak out boldly in condemnation of established wrong is to endanger his position and to risk his chance to preach in a modern pulpit. I am sure that the great majority refuse to sell their souls for their salaries, but I blush to say that there are some who are silent when all the voices of humanity call upon them to speak in defense of right and justice.

In the days before the Civil War there was on a Southern plantation a slave named Sam, who had the reputation throughout that region of a great preacher. The Negroes for miles around came to hear his eloquent appeals. One day his master said to him: "Sam, I hear that you are a great preacher." "Yes," said Sam, "de Lord do help me mightily at times." "Well, Sam," said his master, "do you not think that there is a good deal of stealing going on in this plantation?" "I'se mighty afraid der is," said Sam. "Now," said the master, "I tell you what I want you to do. Some time when you have a big congregation, I want you to preach a sermon against stealing." "I'se afraid I couldn't do dat, massa." "Why not?" "Well," said Sam, "you see it would cast such a coldness ober de meetin'."

The Christian Socialist knows how to cast a coldness over the average church of to-day. At times it will certainly require real courage to dare to present the claims of the coming co-operative commonwealth to a congregation of Christian people.

There is, however, a bright side to this task of the minister of Jesus Christ. From many points of view the church is the most hopeful field for the growth of Socialism. The Bible is so full of this teaching and the spirit of Christianity is in such complete harmony with its principles that in spite of the conservatism of the average church member this truth is certain to gain a foothold in his conscience.

When a sincere Christian once opens his heart to the light he is likely to become a most ardent advocate of the new social order. The church of to-day is full of noble-hearted, truth-loving people. Nowhere else will you find such a company of superior persons as in our churches. If they are not yet in the new movement it is not because they are afraid, but because they have not yet been convinced. I have little patience with the assertion that the church is full of hypocrites and time servers. I have been a minister of the Gospel now for more than a quarter of a century, and I have come across very few hypocrites. I have found many who were slow to accept the truth. I have found many who hesitated long before they would throw themselves into a new movement. They were not hypocrites. They were unduly cautious. Such men and women the truth will at last make free.

It is for this reason that we must be wise and patient in presenting the principles of the new order to our churches. One thing will greatly assist us in our work. That is to intensify and deepen the religious life of our church people. We need to preach more vital religion and preach less about the forms and ceremonies of the church. The Christian sects have spent altogether too much time in fighting each other and not enough in fighting the devil. It is against the modern devil of greed and selfishness that we need to direct our most telling blows. If we can cultivate in our people a deep and earnest religious spirit, if we can lead them to see that the very heart of the Gospel is to "do justice and love mercy," then we shall lead them by gentle ways and along a shining path into the social commonwealth.

A thoughtful gentleman said: "I went to church to learn the road to a good life, but the minister only talked about the road from Jerusalem to Jericho."

We need to preach less about the geography and history in the Bible, about Biblical and higher criticism, and to teach more about the spirit and life of Jesus Christ.

It ought not to be difficult to make clear to the average congregation that the principles of modern competition in business are directly opposed to the Christian spirit of brotherhood and co-operation. If this can be made clear the succeeding steps ought to be easy. Can we not see that the spirit of modern commercialism and industrialism is ruining the Christian character of the men in our churches? It makes them selfish and self-seeking. It takes away from them the spirit of fellowship and trust.

A young Christian business man who is rapidly making a fortune, said: "My rule of success is to regard every man as my enemy, trying to cheat me." Lord Chesterfield said: "I advise you to trust neither man nor woman more than is absolutely necessary." These principles, which prevail everywhere in a civilization where individualism is uppermost, must certainly dry up the fountains of human love and alienate men from the Kingdom of God. We remember the good old deacon who said in prayer meeting: "Brethren, I have been trying for nigh on forty years to get rich and to be a Christian at the same time and I find it mighty hard sledding."

It is hard sledding to live in a civilization where every dollar we earn and every foothold we gain are won at the sacrifice of the other fellow. What we gain he loses. What we win he must surrender. Surely it must be possible to reorganize society on the principles taught by Jesus, where my gain is also the gain of my fellows, and the good that comes to them in a true sense also comes to me.

Is it any wonder that we find such difficulty in getting the men into our churches and when they are there that we find it even a greater problem to hold them? All of their training and habits in business life dry up the fountains of the Christ spirit within them. It is often asked why we have fewer men in our churches than women and children. All kind of answers have been given to that question. It is not that men are by nature less religious than women, or worse in moral insight. It is simply because they live in an atmosphere antagonistic to Christianity and the women live in a home atmosphere that ought always to be most favorable to the development of the spiritual life. Men live in the intense individualism of business. Women live in the socialism of the family. Man lives where everyone's hand is against him and his hand against every man. Woman lives in the home, where the ideal is mutual help, where each lives for the other. When the woman goes to church she goes to a place where she is taught the ideals that prevail in the family. When a man goes to church he goes to a place where the ideals are in direct antagonism to the life in which he spends six days in the week. Is it strange that to the modern business man the Gospel seems a mere idealism, a dream of some far off world—beautiful, but impossible? To a man who enters into the individualism and competition of our modern life the thought of

Christ must constantly be a vision of good far beyond his reach, and if we would make the noblest realization of Christianity possible to the average business man and the average working man we must re-create society in the form of that social order which Jesus called "The Kingdom of God," and which we in our modern world call the "Christian co-operative commonwealth."

The Economics of Socialism

By Wm. H. Watts, Sandusky, Ohio

It is probable that men first co-operated with each other for purposes of defense. Man's physical weakness made it necessary for him to band himself with others of his kind in order to protect himself from the attacks of wild beasts. But in the most primitive stage of industry there begins to be an advantage in co-operative labor. That is, there begins to be forms of work in which it is possible for men to assist each other and thereby produce more wealth per man in the same length of time than they can each man working alone, and even to do work which one man by himself could not perform at all.

The Creation of Social Values

For instance, two men working together can put up more than twice as much hay in the same length of time than one man; and four men working together can put up more than twice as much hay in the same length of time as two men. The difference between the quantity of hay which four men working separately can put up and the quantity they can put up in the same time working together is a social product. If one man working alone can put up a ton of hay in a certain time, and working with other men can put up a ton and a half in the same time, then one ton of hay is each man's individual product and one-half ton is each man's share of the social product—that is, the social value which he has produced over and above what he could have produced working alone.

In the beginnings of the factory system we have a situation in which by the subdivision and specialization of labor it is possible to produce a social value over and above the sum of the values of individual efforts. For instance, if the different operations in the making of a shoe are divided among as many different operatives it is possible to make a raw apprentice an effective workman the first day and to turn out more work than if each man constructs an entire shoe. In the great packing houses hundreds of men are engaged in butchering thousands of animals, and not a man in the line in any department needs to know the butcher's trade.

Again, values are saved, and thereby become social in their nature, by the use of something in common. A large building, containing a large number of workmen, can be built, heated and lighted cheaper than a number of small buildings where each man pursues his trade independently.

The introduction of machinery vastly increased the proportion of social value produced and compels co-operative labor.

Some of the failures of communistic colonies have, no doubt, been partly caused by a backward condition of industry in which there could be but little advantage in co-operation.

The distribution of these social values is determined by ownership. If, in our first illustration of the four farmers, each owns his own farm and exchanges work with the others each man gets his own share of the social value produced by their co-operative labor—gets his own share of the advantage of co-operation; but if one man owns all four farms and the others are only hired employes the proprietor gets all the social product—gets all the advantage of co-operation, while the "hired men" get wages—get the value of their labor-power. This brings us to

Exchange Value

Commodities exchange in the markets of the world in proportion to the amount of labor-time *socially necessary* to produce them. That is, if one man spends two hours in producing wool, and another spends two hours weaving the wool into cloth, and another spends two hours making the cloth into a coat, the coat will exchange in the market for the amount of wool produced in six hours.

It is not claimed that the exchanges of goods are always exactly in the proportion of necessary labor-time. Fires, floods, famines, wars, fluctuations of supply and demand, and manipulation of the market by speculators cause prices to vary either up or down; but taking seasons of high and low prices together the proportionate price of any article is the proportionate amount of labor-time socially necessary to produce it.

It is not claimed that the amount of labor-time actually spent on an article determines the price of it, for if one man works by hand and requires two hours to produce an article that another man working with machinery produces in one hour the man who works by hand will have to exchange his product for one-half of what the machine operative produces in the same length of time; the time required for making the article by machinery being the *socially necessary* labor-time.

The working man who owns no capital sells his labor-power in the open market in competition with other working men who also have only their labor-power to sell. The working man's power to labor thus becomes a commodity and exchanges in the open market for all other commodities upon the same basis—the labor-time necessary to reproduce it. That is, the value of his labor-power, or in other words, his wages, equals the amount of commodities necessary to reproduce his labor-power over night and to care for his family so that other workers may be ready to take his place when he becomes too old to work or is disabled. His wages are prevented from rising much above the "subsistance point" by the competition of other workers in the labor market. Thus we have the "Iron Law of Wages:" "Wages constantly tend to the lowest point at which the worker will consent (can be persuaded or compelled) to live and reproduce his kind." That wages do not fall and remain at the actual subsistance point is due to the resistance of the workers themselves.

Surplus Value

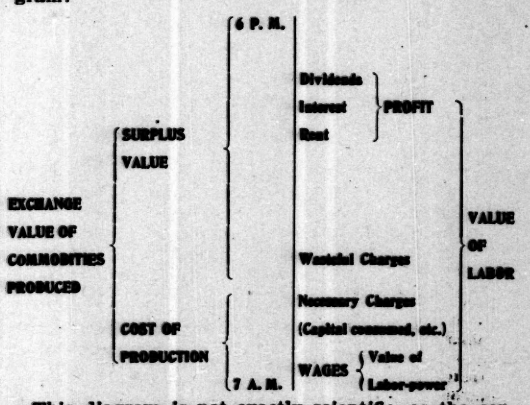
The value of labor-power is not the value of labor. The value of a man's labor is the total wealth produced by that labor. The value of his labor-power is that part of the wealth which he produces which is necessary for him to reproduce his labor-power and which he receives as wages. From the beginning of capitalist production there has been a growing difference between the value of labor-power and the value of labor; that is, between wages and product; and the surplus of wealth or social value which the laborer produces over and above the amount of his wages and the capital which he consumes in the process of production, and which he does not get, is called *surplus value.*

It is a part of this "surplus value' which the laborer produces, but does not get, accumulated in the hands of the proprietary and employing class that forms the capital of the world to-day. Thus, capital is the product of labor; or, in the words of Karl Marx, "Capital is unpaid labor."

A part of this surplus value, which the worker cannot buy because his wages do not equal his product, has to be disposed of in foreign markets; and this explains why when the balance of trade is in our favor we have "prosperity."

There is a small part of this surplus value, however, which remains unsold and accumulates until we have an over-stocked market, or "over production," as it is called, which necessitates the shutting down of mills and factories, resulting in an industrial crisis.

When in England the agitation was first begun to reduce the working day by law from twelve to eleven hours, the factory owners objected that it took the worker eleven hours to produce the value of his wages and replace the values of raw material, etc., consumed in the process of production, and that they made their profits in the last hour, and if that were cut off they could not run; thus indicating that at that time the surplus value amounted to 1-12. According to the U. S. Department of Labor and capitalist authorities the difference is now about 5-6. The relation in which the laborer and his employer stand to each other, produced by this condition of affairs, may be illustrated by the following diagram:



This diagram is not exactly scientific, as the consumption and reproduction of capital, the production of the value received as wages, and the production of surplus value are all spread over the entire day, so that they should be measured horizontally instead of vertically; but the proportions are approximately correct, which is what is intended to be shown.

This does not mean that the rate of the capitalists' profit equals the surplus value. It is an apparent paradox of capitalist production that if the rate of surplus value remains stationary, or even raises, the rate of profit may fall. The rate of profit is calculated upon the total amount of capital invested. The increasing expensiveness of machinery and the growing quantity of raw material worked up by the laborer by means of this machinery make necessary larger and larger aggregations of capital in proportion to the number of laborers employed; so that if the amount of necessary capital increases faster than the increasing efficiency of labor the rate of profit falls, while surplus value may actually increase. This is the tendency of capitalist production, and where this condition is aggravated by stock watering the result is a stupendous robbery of the workers with only a moderate return to the actual investor. The only escape for the capitalist from this falling rate of profit is in an approach to monopoly, and to this end the firm is enlarged into the stock company, and stock companies are associated in trusts and combines. As monopoly approaches perfection the rate of profit again tends to approximate the rate of surplus value, as is shown by the enormous profits of the trusts.

No attempt has been made in the foregoing diagram to assign the relative proportions of "Profit," "Wasteful Charges" and "Necessary Charges," because the proportions vary in different industries and in the same industry at different times. As machinery becomes more perfect, as competitors are driven out of business or absorbed and the business approaches monopoly, the organization becomes more economical and efficient; the "Wasteful Charges," such as advertising, cost of salesmanship, etc., are eliminated, thus increasing the capitalists' profits. Where monopoly, efficiency and economy have become so perfect as, for instance, in the Standard Oil Company, it may be possible to pay comparatively high wages and yet make enormous profits.

But the increase of profits by economy does not satisfy the employers and they try to further increase profits by forcing down wages. Thus we have the capitalists and workers arrayed against each other in the

Class Struggle

While the improvement of machinery has so increased production that the worker's 1-6 will purchase a better living for him than his 11-12 formerly did, and he is thus enabled to live a fuller life than ever before, as long as he is employed, it will be seen that his wages have relatively fallen; and, as a general principle, an increase of wages means a decrease of profits, while an increase of profits means lower wages. Out of this situation grows the efforts of organized labor to raise or maintain their standard of wages. This struggle of the working class with their employers grows fiercest where business is competitive; that is, where the plants and employing firms are comparatively small, and the wasteful charges above mentioned are so large as to threaten to eliminate the employer's profit, and he is compelled in self-defense to try to increase his profit by forcing down wages.

With the growth of the large corporation there is a rapidly increasing tendency for the employers, who formerly worked at their business, to drop this industrial character and to become mere idle holders of securities, even the manager being a hireling; at the same time, the wasteful charges above mentioned are eliminated by the perfecting of monopoly, and there being no further possibility of increasing profits from this source, the class struggle becomes clarified and simplified to a fight between the stock and bond holding class on the one hand and the workers on the other over the question of wages and profits.

In this class struggle the middle class becomes the victims of both classes, and many of them are compelled to drop into the ranks of the wage earners, while a few succeed in becoming holders of securities and thus join the capitalist class. But through this middle class there runs an imperceptible, but logical division. A part of the middle class are supported or employed by the capitalist class, sometimes through some of the "Wasteful Charges" before mentioned; their interests, therefore, lie with the capitalist class. Another part of this class are maintained by the workers; their interests, therefore, lie with the wage earners, and society is economically divided into two hostile camps.

The Triumph of the Workers

There can be but one outcome of this war of the classes. The workers, being in such a vast majority, will, either through political union or industrial union or both, eventually triumph over the stock and bond holders and take all of the value produced, thus making securities worthless, and the capitalist class will be compelled to go to work. Such of the capitalists as have any useful connection with the industries from which they absorb their living may be retained in their positions at such "wages of superintendence" as the workers see fit to allow them. If they are not satisfied with that arrangement they can resign their offices and do the "dirty work."

We thus see that Socialism is the effort of society, obeying the impulsion of nature, to shed an appendage that has become useless, to-wit: the Capitalist. Or, in other words, Socialism is a movement having for its object the elimination of surplus value, or its appropriation as public profit for public purposes.

Thus, by the final triumph of the working class, classes will be abolished, and all will become workers together for the common good. Industrial democracy will be established, and we shall attain the social ideal, the dream of the ages "toward which the whole creation has groaned and travailed in pain together until now"—the Co-operative Commonwealth.

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We have in stock a quantity of three excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

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THE CHRISTIAN SOCIALIST

Issued Semi-Monthly

PUBLISHED BY
The Co-Operative Printing Company
5623 Drexel Avenue - Chicago, Illinois
Phone, Midway 2569

Entered as second-class matter January 10, 1907, at the postoffice at Chicago, Ill., under act of Congress of March 3, 1879

Subscription Price - - 50 Cents Per Year

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Notice

All the subscriptions to our present semi-monthly CHRISTIAN SOCIALIST which run beyond the year 1910 will be prorated equitably on the list of the weekly. For instance, a subscription for the semi-monthly running six months after January 1, will be filled with a three months' sub for the weekly, etc. Therefore, for the present, press the battle for yearly subs at 50 cents just the same. We must depend upon you loyal workers to roll up a list of many thousands of subs between now and January 1. And, remember, the special offer of seven and a half months for 25 cents is only good during the month of May—unless you want back numbers. So hurry up and send in a fine list right away. Strike while the iron is hot.

Three Kinds of Heroes Wanted

There are just three kinds of heroic comrades needed to make the CHRISTIAN SOCIALIST a grander success. First, those who will work bravely and faithfully to get subs—they are the ones needed most—their work is absolutely fundamental. Second, those who will give money regularly to enable us to put out a paper that will encourage the workers to get more subs and so give the paper a larger audience. Third, those who will send their best Socialist literary work to the CHRISTIAN SOCIALIST to help make it the best paper in the land.

We are compelled to refuse many articles and poems for lack of room. We must print only the best available. BUT WE NEVER REFUSE SUBS OR DONATIONS. There is always room for them! Come on!

Poison Charity

Perhaps the most disgusting phase of capitalism is the hypocritical praises of the "liberality" of the money grabbers. Just now several capitalist papers anticipating the speedy pardon of the bank-wrecker Walsh, are trying to create sympathy for him by recounting certain of his "charities." Great "charity" for a man to steal millions from the people and then give back to individuals a few thousand! All that Rockefeller and Carnegie have "given" to the public, *and ten times more,* was first looted from the people. And all that they have given *meant no sacrifice to them at all.* They lost nothing, but purchased very cheap monuments for themselves. *The single dollar that a workman gives to help educate his fellows for freedom, like the widow's mite,* COUNTS MORE AND IS MORE *as self-sacrifice than all these millionaires give who know not what they are worth.*

Isn't it about time for sane people to stop praising those who first rob us of ten or one hundred dollars and then (*in vast pity for our ignorance!*) give us *one dollar* to help found a school or library? And isn't it time that sensible people were realizing that such "charity" is only a blind or a bribe! *If it were not for the "tainted money" received and expected by churches, schools and papers this nation would have been aroused and free from tyranny and want long ago.*

The hypocrisy and peril of the "charity" of public robbers should be clearly and fully exposed. If they are sorry and ashamed of their crimes against the people, LET THEM RESTORE ALL, not a mere "crumb" from their luxurious table which they never miss.

And the most sickening sight in this wicked world is *the church, lying as a beggar at the rich man's gate,* FULL OF SORES, *and* DESIRING *to be fed* WITH THE CRUMBS *that fall from the rich man's table!*

Let the ministers and members of the church awake and assert their manhood and their kinship to that sublime Son of God who fearlessly said to the rich extortioners: *"Ye Serpents, ye generation of vipers, how can ye escape the damnation of hell?"*

Signs of the Times

The League of Unrepresented Taxpayers is hardly an appropriate name for a union of women who refuse to pay taxes because they cannot vote, but they have taken a righteous and reasonable position. "Taxation without representation" largely caused the American Revolution. Let the women maintain their position, refuse to pay taxes and see what "mere man" will do. Their position will enable them to accomplish some very sensational and convincing agitation for the cause of Woman Suffrage. What an incontrovertible proof of our crude barbarism is the refusal to allow women the ballot. It would appear that civilized people would favor Woman Suffrage on general principles, if for no special reasons.

The Rockefeller Foundation is, first of all, a striking acknowledgment of the Socialist truth that surplus wealth belongs to the people, not to those who may have grabbed it. But the Socialists insist that it properly belongs to those who produced it, not to any one whom the grabbers may elect.

The Rockefeller Foundation also strikingly illustrates another Socialist truth, that the prosperity of the few under capitalism leaves the many in need of "charity," whereas real social prosperity would give plenty to all. *The widespread need of charity is a proof of general injustice.*

However, the Rockefeller Foundation marks a growth in social consciousness and social *conscientiousness* that is very encouraging. Rockefeller himself a victim of capitalism along with the rest of us, is showing that he has good human stuff in him aside from the qualities that made him rich. Recognising the dire need of social help, he has been made to feel that his wealth belongs to the people. His willingness to give it marks his greatness of heart, even though it can not justify the manner in which he got it, and may not vindicate the method of his giving. Nevertheless, if this money be not now prostituted by deliberate efforts to suppress truth and subsidise wrong by trying to care for its victims as the price of silence on the part of pulpit and press, it will do measureless good. And, in all the circumstances, it appears that Rockefeller deserves more praise for this than for any other action of his life. From the viewpoint of a capitalist, and to a Socialist who fairly interprets the forces now at work, the action is truly great.

Yet this stream of gold may be misused to poison society more as a "benevolence" than as a graft. It all depends upon how it is spent.

If Rockefeller's wealth should fall into our hands, what would we do? Found colleges? No. Establish general charitable relief stations? No. This work is good—and is being done.

1. We would endow a daily paper in every large city of the United States, which should be wholly independent of political patronage and advertising influence and which should have only one mission—TO SPEAK THE TRUTH about all events, all business, all politics, all parties. There is not one such daily in America to-day. All are more or less muzzled and prostituted by the need of money in the struggle for existence. A free daily paper in every large city, edited by men who love only the truth, hate only wrong and fear nothing, would cause a revolution inside of five years. The people are kept in ignorance by the false education of a subsidised daily press.

2. We would endow a few pulpits in every large city and set them wholly free from mammon, so that they might speak the truth of God without fear or favor. The pulpits of America are not free from the corrupting power of "filthy lucre," and the man who says they are ought either to read up more carefully—or "come to the mourner's bench" where even liars may find pardon.

3. We would gladden the souls of several hundred ministers and others whom we know of (and several thousand of whom we do not yet know) by endowing an evangelistic bureau to pay them a salary and date them for lectures, sermons and social revivals in churches, school houses, halls, street corners, etc., all over this land. They would soon set things on fire for truth and justice, for God and humanity.

With a free press, a free pulpit and a free evangelism we could soon revolutionize this nation, and if there are rich men in the Socialist movement who have benevolent tendencies, here is something for them to think about.

The people must save themselves, to be sure; but before they can do so they must be enlightened and aroused. All education is false and blinding which does not accomplish this.

One of the most insidious and infamous attempts of capitalist miseducators is revealed in the efforts of certain writers and lecturers to convince the people that it is not capitalist mismanagement and robbery that makes the cost of living so high, but rather *the extravagance of the poor.* Long, elaborate arguments are being made to prove that the poor are in poverty, not because they get so little, but *because they spend too much.* That they should eat cheaper meat (with chuck steak now selling at 14 cents per pound!) and not hanker after round steak or sirloin. Because, they say, if chuck or neck is cooked properly—that is, long enough—it can be eaten and has as much strength in it (as anyone may learn, beyond doubt, after chewing it awhile) as porterhouse and tenderloin. (Besides these eloquent writers want the best parts left for themselves and their wealthy employers!)

And, what is still better (for the masters), these writers declare that if poor people would leave off meat and eat rice or whole wheat they could live cheaper yet, and have as much strength for their work.

It would be lovely, wouldn't it, for the working people to eat rice and develop almond eyes and pigtails, like Chinamen, and become docile, industrious slaves for the enrichment of the overlords. The fact is, the American workingman has too much spirit. He is too independent for public peace. He wants too much in his dinner pail. He should be starved down a little more and rendered more submissive. Then it would not require so many purchased judges, policemen and soldiers to keep him quiet and at work; for these things all cost money—and the overlords need their money for monkey dinners and divorce proceedings.

Oh, Lord, how long!

We declare the argument that working people should eat cheaper food is infamous and false. They have a moral and economic right to the best there is. *And the cheaper they live the less wages they will receive.* Because the Hindoo and Chinaman can live on rice at a few pence per day *that is all the wages they get.* The "iron law" works relentlessly.

Let the working people demand more, not less.

Perhaps vegetarianism will eventually prevail on earth. It will, if it ought to. There is much that may be said in its favor. But let it not be urged as a way to avoid the robberies of capitalism, lest we remember that the ox, the ass, the mule, the Hindoo and many Chinamen are vegetarians *and all slaves;* while the lion, the wolf, the Swede, the German and the Englishman are all meat-eaters *and free,* or rapidly going on toward complete freedom. We need fighting blood in us yet awhile, and boycotting the meat trust, *or eating its cheaper unsalable meats,* will not make us rich and free!

There is plenty in soil, forest, stream and mine for all. Let us have more, not less, for those who do the useful work and create the wealth of the world.

Apostrophe to Knabenshue

BY MRS. R. M. POLLOCK.

(Note—Knabenshue succeeded in dropping a bomb from an airship so accurately that it struck the spot aimed at.)

All hail to thee, O Knabenshue! Thy name shall go down in history enswathed in a halo of eternal glory! By the side of thee, Hannibal, Napoleon, Grant, must, forsooth, take back seats!

Even the beloved, the fondly adored, and much caressed Hobson—the hero, but for whose wondrous [illegible] our country would, supposedly, now be a vassal of Spain—even he must veil his face in the presence of the mighty Knabenshue!

And the all-powerful, the worship-compelling hero of many monkey battles, the blood-thirsty destroyer of harmless animals merely for the passion he has to see something die that he himself has killed—even he must throw down his gun and his butcher knife, and make obeisance to the man who has successfully demonstrated an entirely new and heretofore unthinkable way to slay, to kill, to murder his fellowmen!

Only think! over this final demonstration of thine, devils will laugh in glee, and all the instrumentalities hitherto employed to deal out death, destruction, blood-shed, murder, all, all, are put to shame by thee! Try to grasp what deathless fame is thine; for may it not be that thou shalt be chosen to CAST OUT of thine infernal machine the very, very first bomb of real war, into the heart of some thickly populated city, where innocent babes, and helpless women may be congregated—perchance, thine own mother, or sister, or wife. Or, possibly, even—who can tell?—thou mayest still further so immortalise thyself, as to kill, at the very first bomb thrown, quite a number of the aged, the infirm, the benevolent, the good, the pure, the true, those whose lives have been wasted in the occupation of trying to make the world better, in trying to teach the gentle arts of peace and human brotherhood, in trying to uphold the hands of God's only Son.

Here's to thee, O Knabenshue, immortal demonstrator of a new way to butcher your fellowmen, an ingenious plan to massacre your brothers!

The Christian Socialist FELLOWSHIP

General Secretary
REV. W. A. WARD, 5623 Drexel Ave., Chicago

General Treasurer
HARVEY P. MOYER, 5408 Drexel Ave., Chicago

General Executive Committee
of Twenty-five Members

A Correction

In the report of the General Secretary, printed in the CHRISTIAN SOCIALIST of May 1, it was stated that the Fellowship reached last year about 10,000 people. This should have been 100,000. It was the Secretary's mistake, writing in a hurry he left out a cipher. The Secretary himself, with over 185 lectures before different audiences, reached about 50,000 with the message.—Wm. A. Ward, Gen. Sec'y.

Wanted: Christian Socialists

This is a call for recruits, for volunteers to enlist in the greatest cause in the world. Send in your application for membership at once.

The Christian Socialist Fellowship has undertaken the colossal task of reaching the tens of thousands of churches and millions of Christians in this country with the message of Socialism, the Gospel of the Kingdom. There are millions of Christians who will be Christian Socialists when they hear this message. Our work has already demonstrated this. To accomplish the mission of proclaiming Christian Socialism among Christians and winning them to the movement demands organization and systematic work. It could not be accomplished in a lifetime otherwise. The Fellowship is an organized effort to accomplish this task and it has proven itself to be an instrument capable of performing it if it receives the proper support. We must build up a wide extending, working organization and every believer and sympathizer should add his support. We need members and workers in every State and city and village and out in the rural districts.

We must have men and means. Everyone helps. Sometimes comrades remark to me, "Yes, if it will help any, I will join." Of course, it will help. If no one joined, there would be no Fellowship. The more who join, the more powerful the Fellowship will be. If you cannot be a worker, you can, at least, take your stand with us for the cause and give your dues to help support the work. Everyone who joins adds to the influence of the organization and every dollar contributed helps convert a Christian to Socialism. After you are in touch with us, you may be able to give us information or assist us in ways that you have not thought of.

Everyone whose heart is with this cause should identify himself with the organization which represents it. Encourage us, give us your hand and heart, get into the ranks and we will drive Capitalism before the advancing Kingdom of God and together with other organized movements abolish it from the face of the earth and establish Justice, Peace, Plenty —a New Earth wherein dwelleth Righteousness. Sign the blank below and forward without delay to the General Secretary, care of the CHRISTIAN SOCIALIST, Chicago.

Application Blank.

Read the following articles of the Constitution:

ARTICLE I—NAME.

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II—OBJECTS.

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to Churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III—MEMBERSHIP.

Sec. 1. Its members shall be active and associate.

Sec. 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues (15 cents per month).*

Sec. 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship and shall be duly elected. They shall have the privilege of a voice, but no vote.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for..... membership. (active or associate)

Name .. ..

Address .....

Occupation .. ..

*Applicants are requested to pay dues six months or a year in advance, if convenient.

Ward at Highspire

The Socialist Branch at Highspire had a rousing little meeting on May 4, at the Church of God. Comrade Ward was the speaker. The attendance was splendid and the lecture was exceedingly good. One of the best results was that Ward converted some women to Socialism whose men belonged to other parties and we hope that they will be able to make Socialists out of their men. We can recommend Ward as an efficient speaker on Christian Socialism. —John P. Schlessman.

Proclaim the Message

Christians, Socialists and Christian Socialists, all who are interested in this movement are urged to do what they can to arrange for lectures in churches, Y. M. C. A.'s, clubs, schools, halls, to proclaim the glad tidings. The Fellowship cannot do this work very extensively without friends on the ground to act for us in making the necessary arrangements. It is not so hard as many suppose to arrange for a lecture in a community if one knows how to go about it. Whoever and wherever you are, if you want a lecture on Christian Socialism or any phase of the subject, write to the General Secretary and he will advise with you, tell you how to proceed and give all the assistance that he is able. They are having lectures in other places; why not have one in your community? It is worth trying. You know, "I can't," and "It is impossible here" have never turned a wheel or saved a soul in all the ages. "Where is your faith?" Get in touch with the General Secretary and let us see what can be done. We want to arrange for 5,000 lectures to be given through the agency of the Fellowship this year, 5,000 messages of Justice and Brotherhood. Write at once and by fall a great work will be going on.

The Fellowship has created an Official Lecture Staff with many able speakers already appointed and others soon to be appointed. We shall soon be ready to make a noise that will be heard far and wide and there will be meaning in it. We hope to soon have lecturers within reach of every section of the country. We do not want any but men and women who are thorough Christians, thorough Socialists and able speakers. Now we want calls for these workers, thousands of them. Send your calls or inquiries and by the time the leaves begin to fall the message will be spreading from sea to sea. To get this work properly under way we must not wait, but begin now getting in touch with those interested, with workers and parties desiring lectures.

The General Secretary in the Field

For the encouragement of many who may be thinking of taking up this work, the Secretary gives the following example from his experience in the field:

The comrades of the Socialist Party in Philipsburg, Pa., had arranged for a lecture by the Secretary on May 3, in the Christian Church of that place. The Christian congregation is a large one and has a large, beautiful working plant on the modern plan. At 3 in the afternoon the auditorium was comfortably filled with members from all the churches and people of no church—just the kind of an audience that ought to fill every church every Sunday. Some people wonder why the church does not get such audiences. We get them and we preach the gospel. We also apply it and that is important. The subject of the lecture was "The Rich Man and the Beggar," and the audience sat for an hour, perhaps more, without restlessness or looking at a watch. They went away profoundly impressed and came back for more. The Secretary was invited to fill the pulpit at night, which he did. A still larger audience gathered at night and listened with intense interest to a presentation of "The Religion of Jesus." Many in those audiences will fall in line with the Socialist movement. The minister of this church, Comrade Dudley, is a prophet of the Kingdom and joined the Fellowship.

This event was repeated in Sunbury, Pa., this time in the Church of God, and again in the Church of God at Highspire, Pa. In each of these places it was the first time that a Socialist had ever lectured in a church. It will not be the last time. One lecture removes prejudice, corrects misunderstanding and prepares the way for others.

The General Secretary will spend two weeks in a campaign in Philadelphia, and after visiting Rhode Island and Massachusetts return to the west about July 1. He may be addressed at Windsor Hotel, Philadelphia, until May 22, and at Providence, R. I., Gen. Del., until June 4.

Itinerary of Rev. A. B. Francisco

I want to acknowledge my gratitude to the secretary of the Chicago Center for making my appointments on the way to and from the Pittsburg Conference. I want to testify also to the zeal and intelligence of the comrades I met at the several places visited.

Despite the fact that it rained every day on each of these widely distributed points, we had very good audiences. My first stop was at Urbana, Ohio, where I spoke to about one hundred in the Lyceum Hall of the Urbana University who came through a cold rain to hear the Gospel of Social Redemption.

The next evening, which was Tuesday, I was at Toronto, Ohio, where I found a very quiet, sweet spirit of Social Fellowship.

At East Liverpool on Wednesday I was delighted to find a large and aggressive Socialist body of workers who defy every opposition. They have a large hall of their own and they are working with hope and expectancy for the future.

On my return from Conference I stopped at Byesville, Ohio, and spoke in a hall crowded with eager hearers. Two local ministers were present and listened for two hours to the New Gospel.

Byesville is our second Milwaukee. The Socialists elected a majority of the town council at the last election. They are in the saddle and are very happy and hopeful. My last stop was at Marion, Ohio, where we had a good attendance. Among the auditors were the ex-Mayor and a Probate Judge. I enjoyed my visit to each and all of these points and was surprised at the growth of Socialism. I tell you, comrades, the germs are in the air. The movement is sweeping the country. Let all of us get busy and keep busy and prepare to take care of the victory when it comes. And, O, let it be soon!

—A. B. Francisco.

NOTES AND COMMENTS

BY GEORGE H. STROBELL,
5 Lincoln Park, Newark, N. J.

General elections will take place in France and Belgium in May. In the latter country one-half of the members of Parliament will be chosen and in the former country all will be balloted for. The dues-paying membership of the Socialist party in France is about 55,000 and the vote polled at the last election was 900,000.

* * *

In Buenos Ayres, Argentine, the Socialists polled 7,000 votes out of a total of 36,000 at the last municipal election.

* * *

A Berlin dispatch says that the German Socialists' brandy boycott has assumed such proportions as to threaten a serious crisis in the imperial treasury. The decrease in brandy consumption varies from 30 to 80 per cent. The government has had a significant demonstration of the strength of Socialism throughout the country. It is believed that many of the distillers will be driven out of business. The boycott is aimed chiefly at the distillery owning noblemen, who under the new revenue laws enjoy special favors in the form of rebates of taxes.

* * *

Nearly complete returns of the municipal elections held in the State of Wurtemberg, Germany, show that the triumphant march of the Socialists continues unabated. Only one-third of the municipal councilmen were to be elected and the Socialists just about trebled their seats, increasing from 28 to a total of 110 seats. This brings the total number of Socialists in municipal bodies in Wurtemberg up to nearly 600.—Chicago Socialist.

* * *

The Socialist press in Finland is reported to be in such a flourishing condition that the capitalist papers cannot stand the competition, four of them having already suspended publication, and many others are on the point of doing so.

For the third time within two years the people have used their ballots to defy the Czar of Russia, although fully realizing that such defiance may cost them their liberties. For the third time the Socialists become the dominant party in the Finnish Parliament. The general election just held—after the Czar dissolved Parliament—shows that the Socialists won 86 seats, a gain of two over the previous election. The Conservatives lost six seats and the result is that the demands of the Czar for an annual graft of $4,000,000 and official recognition for some of his minions will be refused unless the Radicals desert the Socialists and go over to the Conservatives. If the Russian Czar smashes the Finnish constitution and seizes the country, as he has threatened to do, the Finns will probably not revolt. They will adopt a policy of non-resistance and throw additional shame on the Russian autocrat before the whole world.—Cleveland Citizen.

* * *

A great congress of Socialists was held in Belgrade lately. It was composed of representatives from all the Balkan States, including Turks, Servians, Bulgarians, Greeks and Armenians from Turkey, the South Slavic parties in Austro-Hungary, the Roumanians, and delegates from Montenegro and Greece. The congress concerned itself with two important questions, viz.: putting forth every effort to organize industrial unions as well as Socialist groups, and to use all their power to maintain and perpetuate peace among the various nationalities. The ruling classes and politicians were severely condemned because of their attempts to keep the Balkan States in a turmoil, and the various plans that were discussed and adopted will, it is predicted, establish greater solidarity among all classes of workers and materially strengthen the movement.

* * *

The Armenian Revolutionary Federation has held its fifth conference in Varna. The Federation is the strongest Socialist body in the Ottoman empire. It has lately entered into an agreement with the Young Turks by which both parties unite in order to protect the constitution. With regard to the attitude of the party's members in the Turkish Parliament, the conference decided: "During their Parliamentary activity the members of the party must consider every question which is discussed from the point of view of the poor and oppressed classes. They are not to take part in the administration." There are four Socialist members in the Turkish Parliament.

Twenty Sub Cards for Five Dollars

The cheapest possible way to buy sub cards for the CHRISTIAN SOCIALIST—absolutely the only way to get them so cheap and the very limit—is to send $5 and get twenty yearly sub-cards at once. Then you can sell them at the regular price, 50c each, and clear $5 on your work, or give them away as missionary propaganda. This is the very best way to make your money work for the cause of Socialism.

Words that Cut and Burn

Prostitute Preachers Prefer Wholesale Sabbath Desecration to Fair Play —A Stinging Rebuke

South Bethlehem, Pa., May 4, 1910.

Open Letter to the Rev. Chas. A. Steisle, Supt. Dept. of Church and Labor, Presbyterian Church, New York City:

Dear Sir:—In continuation of our short interview last week I write you fully regarding the attitude of the church in the Bethlehems, Pa., towards the striking workingmen of the Bethlehem Steel Company. I desire to say that the church nearly as a whole, the Protestant as well as the Catholic church, gave no aid to the men who were fighting for a great moral issue, one in which every civilized institution should be deeply interested.

For years the workers employed by the Bethlehem Steel Company have been compelled to work long hours and regularly perform Sunday labor. The question of wages I think it unnecessary for me to dwell upon, for every intelligent man knows and newspaper readers very well remember how Mr. Schwab has boasted that he employed the cheapest labor in the world under un-American and revolting conditions.

Not being able to increase his force, due to the low wages and terrible conditions, he decided that the men must continue to work long, excessive hours in addition to the regular day of ten hours and twenty-five minutes and labor on Sunday.

In an orderly and respectful manner, though unorganized at the time, which was January of this year, a committee of the machinists waited upon the company to discuss the matter and enter a protest which led to the discharge of the committee by the company and a strike by the workers on Feb. 4, which extended through the whole works, terminating in a general strike Feb. 25, involving every branch, numbering 8,300 men.

The saloons were closed immediately by order of the county judge and remained closed for nearly seven weeks, and were not opened until at least a majority of the saloon keepers had obeyed the orders of Mr. Schwab, by turning against the strikers and using their influence to prevent the men from using municipal hall and all other halls.

The strikers at almost every daily meeting appealed to the ministers and invited them to join in the crusade against labor upon the Sabbath day. In fact they passed resolutions and the executive committee sent the ministers a public invitation and later a challenge to the church to state its position, as to whether or not the church was against Sunday labor or for the Bethlehem Steel Company.

During all this struggle, lasting several weeks, only two priests, Father Fretz and Father Valarky, took advantage of our standing invitation to address the men upon this great moral issue, both speaking feelingly, declaring their sympathies with the men.

The Protestant Ministerial Association, as a body, practically championed the cause of the corporation, and went as far as excusing or trying to find excuses for men desecrating the Sabbath day.

It is publicly known here that the church can collect its fees and dues through the corporation's office. It is stated here by the workers that the company has taken money out of the pay envelopes of the laboring men without their consent and paid same over to the clergy, and that there is a standing offer to all the ministers by the Bethlehem Steel Company to have the church dues collected through the company's office. Whether this has anything to do with assisting the company and advocating the men to return to work under the old conditions, Sunday work included, and wages from 12½ cents per hour to 17½ and 20 cents for skilled mechanics, I do not know—the clergymen can tell.

The facts are that priests and ministers alike, excepting one or two, all urged the men to go back to work, practically acting as agents for the company.

Mr. Charles M. Schwab was never known to be a cheap man except in labor. He owns private cars, steam yachts, builds palaces and to show that he will go the limit, I may call your attention to the statement made by him that "it cost him one million dollars to land the Argentine Republic contract." How he spent the money he did not say, nor did he say how much it cost him each year to secure nine million dollars' worth of work from the U. S. government.

If I were asked my personal opinion about a priest or minister who would silently give his consent to labor upon the Sabbath day, particularly under such revolting conditions as exist here, or find excuses for the corporation, I would say to you that he was an enemy of the people, a dangerous man to the republic, a man eager to do as told by the corporations.

The attitude of the church in South Bethlehem and Bethlehem in the strike has made many people sit up and think, and take notice. I am sure that it is not going to assist you much in your work. It will make the trades union leaders, and laboring people generally, more careful as to their future attitude toward the church.

If the church does not condemn the attitude of these priests and ministers, then labor has the right to assume that priests and ministers are only playing the religious game, as a profession.

It seems to me that a thorough investigation by a fair, impartial committee of honest churchmen would bring to light sufficient evidence to censure the supposed apostles of Jesus Christ, who are unwilling to defend the laws of God.

What inducement can the church offer when the leaders themselves are shielding corporations and upholding them in wrongdoing. Your efforts to bring the church and labor together and in a closer alliance to work for the moral and social uplift and elevation of mankind instead of demoralization and degradation of the toilers, would make greater progress by the church ridding itself of men who are willing to sacrifice every principle the church should stand for, to please the interests of such corporations as the Bethlehem Steel Company.

Respectfully yours,
JACOB TAZELAAR,
General Organizer American Federation of Labor.

Note.—Since writing the above the press reports that Dr. Neill, in his report to the Bureau of Commerce and Labor, severely denounces the un-American and revolting conditions which churches and business men have defended.

Modern Slavery

Chicago, May 7, 1910.

To the Editor:

The so-called "welfare plan" or industrial passport scheme of the Lake Carriers' Association, against which the Seamen of the Great Lakes are on strike, has been properly explained in but very few newspapers. The following are ten vicious rules of the misnamed "plan," which show its main features:

1. Each seaman is required to secure a certificate of membership in the "welfare plan" controlled by the shipowners.
2. Payment of fees by seamen to shipowners.
3. Registration of name, age, personal description, etc., of every seaman.
4. An industrial passport, called a "Discharge Book" by which the seaman is to be thus identified.
5. A system of character marks, such as the master of the vessel may choose to give, upon which future employment or non-employment is to depend.
6. Authority in the hands of any ship's officer to arbitrarily deprive seamen of the passport, to thus apply the blacklist, regardless of the number of "good" character marks the sailor may have previously obtained.
7. A rule requiring that seamen must, when employed, deposit the passport with the ship's captain in order that it may be readily and easily revoked.
8. A system of so-called "assembly rooms" on shore where seamen must congregate when unemployed, preference in employment being given to those who frequent these places to the greatest extent, a watch being kept on their attendance while unemployed.
9. An agreement by each individual seaman, in writing, to the effect that he will submit to all rules and regulations of the employers' "assembly rooms" when ashore, and to take no part in any organized effort to better conditions, or to prevent deterioration thereof, when employed on board ship.
10. Pledge of obedience to such other rules and regulations as the Lake Carriers' Association may see fit to inaugurate from time to time.

The "plan," it will be seen, provides for constant and unrelenting supervision, restraint and espionage of every seaman, whether he is at work or at rest, ashore or afloat, employed or unemployed. That is what we are on strike against.—V. A. Olander, Second Vice-President, International Seamen's Union.

Current Literature

PRINCE HAGEN, a phantasy, by Upton Sinclair. Describes a visit to the far-famed underworld of Wagner's fabled Nibelungs, "strange creatures who live in the deep caves of the ground and, being blind to beauty, spend their lives in digging gold." Imagines one of the Nibelungs coming to New York as "Prince Hagen," with vast quantities of gold by which he controls politics, finance and society, having many adventures and much diabolical joy before fate overtakes him. Anticipates the possibility of one money lord or a company of them getting control of America to work their own sweet will upon the people. An interesting dramatic story, in places a work of art. Chas. H. Kerr & Co., Chicago, $1.00.

REVOLUTION, by Jack London, a collection of essays, some of which are London's best, among them his notable essays on "Revolution," "The Somnambulists," "Goliah," "The Shrinkage of the Planet," "Gold Hunters of the North," "The Other Animals," "The Yellow Peril," and "What Life Means to Me." They contain some of London's best work and are calculated to awaken thought concerning many problems and to arouse enthusiasm for the Social Revolution. The MacMillan Pub. Co., New York. $1.60 prepaid.

THE DAY OF SOULS, a novel, by Charles Tenney Jackson, showing up the commercial and political corruption of San Francisco and the struggle of a man to extricate himself from the swirl of graft and debauchery which infests every great American city. A virile, startling, fascinating story which closes in a true and manly way, not leaving the woman in the pit, but redeeming both man and woman in a manner to satisfy a conscience brave and just. It is a book worth reading entirely aside from its sociology, which clearly points toward Socialism without expatiating tiresomely upon it. The story is decidedly worth while for mature minds, a plain-spoken "problem novel" not suited to juveniles. The Bobbs-Merrill Co., Indianapolis. $1.60 prepaid.

THE SOCIALISTS, by Guy Thorne, is a fascinating story laid in England, chiefly in London, and deals with a certain Duke who in the most romantic and dramatic manner falls literally into the hands of and under the moral and intellectual influence of a group of well-known Socialists. The name and eccentricities of George Bernard Shaw are thinly veiled beneath the name, sayings and deeds of one of the principal characters, "James Fabian Rose." The characteristics of the great Fabian Socialist dramatic writer and satyrist project plainly through the light veneer. Rev. Conrad Noel, organizer for the Church Socialist League, unmistakably shows his smiling face and hearty comradeship under the mask of "Rev. Peter Conrad." If the "Father Carr" who figures in the closing chapter is supposed to represent the editor of the CHRISTIAN SOCIALIST, as has been suggested, the personal likeness is quite indistinct; yet the substance of Father Carr's remarks at the deathbed of Burnside and afterward, frankly attached to the revolutionary program of International Socialism, would probably be acceptable to real Christian Socialists everywhere. The novel is ably written, interesting alike as a literary entertainment and as a study of Socialism, and well worth the reading. G. P. Putnam's Sons, Publishers, New York. $1.60.

Two More Lights that Failed

Arthur Morrow Lewis announces that his magazine, the *Evolutionist*, is abandoned on account of lack of financial support and that unexpired subs will be filled by the *International Socialist Review*. The *Evolutionist* was a very interesting little monthly—and if Comrade Lewis cannot make a magazine pay other folks who meditate starting one might better beware.

Peyton Boswell also announces the demise of his *Modern Magazine*, the unexpired subs to be filled by his *Progressive Journal of Education*, which is a very thoughtful and helpful magazine for teachers and students.

What the American Socialist movement needs is not more periodical publications, but better support for those we have so that they may be improved.

Give the CHRISTIAN SOCIALIST a net income of only $3,000 per year over present expenses and we will show you a paper worth while. Comrades, concentrate your work and your giving on this paper until it has a fair chance to live and do its proper work. The difficulties we have borne would have killed almost any other paper in America. Please lift all you can in some way, so that the CHRISTIAN SOCIALIST may live long and grow in power for the great cause.

Splendid Sheet Music

A magnificent solo with thrilling, revolutionary words by John Spargo, with stirring melody and full piano accompaniment by Pfister-Brunell, in regular sheet music form—"The Torch of Liberty," for only 25c. (Regular 50c style.) Three copies for 50c. You will enjoy the deep harmonies and inspiring rhythm of the music and the words will lift you to the heights of enthusiasm. Every Socialist family where there is a piano or organ should have copies of this great song. Order of the CHRISTIAN SOCIALIST.

And This Is War

"AND THIS IS WAR" is a delightfully written series of cloth-bound sketches illustrating the tragedy, grief, demoralization and ruin of war. It will please you with its beauty and break your heart with its pathos. Price $1.00. And because we feel that every man and woman—especially every boy and girl—should read it, we will send you "This Is War" and the CHRISTIAN SOCIALIST a whole year, both for only $1.25.

Sing the Victory

"Strike at the Ballot" and "Forward, the Life Brigade" are two of the excellent new songs in the Fifth Edition of Moyer's Songs of Socialism. These two songs were formerly arranged for special quartettes; they are now harmonized for congregational singing. You will like them. There are 128 pages of selected songs—both words and music—in the book and every comrade should have one. Your branch should have many. THE MOVEMENT NEEDS SINGING. Start it going in your corner. Paper cover, 15c; eight for $1. In beautiful crimson cloth cover, 25c; five for $1; twelve for $2.25.

Milwaukee Socialist Paper

Every wide-awake American who can afford it should now take the SOCIAL DEMOCRATIC HERALD of Milwaukee to keep posted on the wonderful doings in that great Socialist city, where the Mayor, general city and county officers and a majority of the City Council are all Socialists.

The S. D. Herald, 8-page Milwaukee edition, containing all local news of moment, $1.00.

The CHRISTIAN SOCIALIST and the above both together, $1.00.

The S. D. Herald, 4-page National Edition, 50c.

With CHRISTIAN SOCIALIST, 75c.

Alcohol and the Working Class

Dr. Richard Frohlich's matchless article on the above topic should be placed in the hands of every temperance man. It will show him the real relation between Socialist science and liquor drinking. It is in our great Temperance Special, which contains other articles of superior value. One cent per copy in bundles, $4 for 500, $7.50 for 1,000.